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RELIGION

SCIENCE

# The Columbian Star.

The Warrior's name,  
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,  
Than his who fashions and improves mankind...COLUMBIAN.

WASHINGTON CITY, SATURDAY MORNING, AUGUST 23, 1823.

[No. 34.]

## The Columbian Star.

A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

Published every Saturday,  
AT THE COLUMBIAN OFFICE,  
NORTH E STREET,  
WASHINGTON CITY.

Three dollars per annum, if paid in advance, or within six months after subscription; four dollars, should payment be deferred to the next period.

Advertisements by the square, 50 cents, for the first insertion, 25 cents.

Any person, for obtaining five responsible subscribers, shall be entitled to the Star gratis.

Communications for the Columbian Star, should be addressed to JAMES D. KNOWLES, Editor: Letters on business, to JOHN S. BAKER, the publisher, post paid.

Profits of the work sacred to the cause of the Gospel; and any society for Missionary or other purposes, or other evangelical object, shall regularly contribute to the support of the General Convention, or of the Columbian College, shall be entitled to the same.

## Communication.

To the Editor of the Columbian Star.  
GRANVILLE, N. C. July 16, 1823.

Sir,  
I should certainly, with you, have left the subject of "Conduct during public worship" to be decided by the calm good sense of the public; but that your correspondent D. has directly called my attention to certain passages of scriptures, which he supposes to sanction tumult in the services of the God of order. You were correct, Sir, in supposing that I did not allude to the "exercises of Methodist" baptist congregations during the prevalence of religion in North Carolina." As you supposed, "speak in general of a common practice."

I dare I attempt to give my views of the passages quoted, allow me, Sir, to advert to the parts of D.'s communication, which, in a spirit approaching at least to intolerance, those whose opinion differs from his, on the subject under discussion, D. thinks it truly criminal to oppose. "Of what, in the same sentence, says he does not believe to proceed from the source." Doubtless, therefore, he thinks me "truly criminal." But, Sir, is this mildest language in which D. can inform me of my error, if I be in one? Is this "renewing in the spirit of meekness?" Again: "Does not think that any preacher whose standeth or falleth; yea, he shall be taken up, for God is able to make him stand." I will only oppose to the oracles of God. "Judge not, that ye be not judged." "Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be taken up, for God is able to make him stand."

As D.'s communication is an avowed reply to my paper, I have certainly a right to consider it so, and to treat it accordingly; therefore, I would ask, was there in my paper which could call for his remarks "Unitarianism," "Socinianism," "open communion," "turning over the leaves of a written sermon," "borrowed sermons?" I think, Sir, I can remove the mystery. D. supposes I, to be some minister whom these things concern, and therefore, that by insinuations of this nature, he may be injured to the estimation of the Baptist denomination. If I am correct as to whom D. is, he knows me, has heard me preach, and must know that I am no Unitarian, nor Socinian.

Turning over the leaves of a written sermon. For the information of D. I may tell you that Wardlaw and Chalmers, Edwards, Cambridge, Eng. and Hinton of Oxford, Eng. (the two last, Baptists) always do this. I may tell him further, that the most eminent successful ministers think it presumptuous to address a people without previous preparation. They never make it their boast, as some do, that they never preach a sermon which costs them ten minutes' study. They never stand up at a moment's notice, and utter their crude thoughts in unconnected sentences, and call this an explanation of the word of God! They think, that if Timothy, in an age of true inspiration to preach, was required to meditate on these things, and give himself wholly to them; if, in his labours, availed himself of books and parchments, as probably he did (See Doddridge and Bishop Ball.) ministers in the present age of only ordinary powers, may and ought to do so. Preaching "borrowed sermons." This is a meanness, which I hope, very few persons descend to, who are sanctioned by Paley.

I come now to consider those passages of scripture which your correspondent advances. His proposition is, "that shouting, clapping hands, are admissible in religious worship." I wish he had defined his terms, and particularly the word "admissible," as we should then more readily understand each other. Does he by "admissible" mean that the things above named are recorded in scripture to have

been indulged, and infer that therefore we indulge them? Surely not. He might as well have adduced the instance of Israel shouting around the golden calf. I presume he means that the tenor of scripture sanctions the practice; if this be not his meaning, I cannot argue with him; for a detached passage may be made to teach atheism. Presuming the above to be his meaning, I shall attempt a brief reply.

When we open the sacred scriptures, we should remember they were penned by writers, and given to people, whose manners and habits were widely different from our own. In reading the Old Testament, more especially, we should remember that the people whom it principally regards, whose deeds, laws, customs, &c. it describes, were in many respects a peculiar people, whilst in some points of view they resembled other Orientals. Their ceremonies were not intended to be perpetual, and some of their laws connived at a degree of moral evil; ex. gr. polygamy and divorce which were permitted "because of the hardness of their hearts." Hence we may learn what great caution is requisite in determining, from their example, what is lawful for us to do; and especially what is obligatory; lest we encourage religious persecution by advertising to the wars of Israel with heathen nations, for they were certainly undertaken on account of religion. Far from me be the intention of hinting that the Old Testament is without its important uses in the Christian church. It contains principles to which we must frequently revert; it was written for our instruction; but surely its records of Eastern customs are not preserved for our imitation; or we shall see men kissing each other in the streets, and in every instance of deep grief we must tear our clothes to pieces. The customs of the people were different, and therefore their conduct cannot be a model on which we must form our own.

If D. will allow these things to dwell on his mind, he will find that his apparently formidable list of passages is nearly dissolved, like vapour in the solar ray. Yet I will notice them all, lest any reader of your paper should still think them to possess force. I do not perceive in what point of view D. can have considered Ezra iii. 10-13; to conclude that the conduct of the Jews, when the foundation of the temple was laid, is a model for us in ordinary religious worship. That they were noisy is admitted; but were they noisy in their ordinary services? Nay, were they not necessarily silent on that more rare occasion of the High Priest entering into the Holy of holies? How else could they have heard the bells on his garments? Again: On this occasion order was observed; therefore this instance is not well adduced to sanction confusion. "They sung by course, in praising and giving thanks unto the Lord." If it be said, "The people shouted with a great shout," I reply, they did so; and it was "because the foundation of the Lord's house was laid." It was such a shout as is expressive of popular satisfaction and joy, when, in the present day, any public building indicative of national independence is commenced; for let it be remembered that the event referred to, was one which afforded to the Israelites, after a long captivity, reaccess to their place among the nations of the earth. If, however, it be contended that the shout was religious, for that they thus shouted "when they praised the Lord," I will admit it; but I contend that the shout corresponds with those shouts of praise common in all well regulated Christian assemblies, in the exercise of congregational singing. But we are told "they wept with a loud voice." True; and how did Ezra, Nehemiah, and the Levites treat their noisy grief? They disapproved it; "and the Levites stilled all the people, saying, Hold your peace, for the day is holy, neither be ye grieved." See Nehemiah viii. 9. 11. This passage refers to a meeting for the purpose of hearing the word of God, and is much more appropriate than Ezra iii. 10. 13. but for that untoward circumstance of its improving noise. Oh! for many such Levites among us.

The next passage D. adduces is, Psalm xlvii. 1. "Clap your hands, all ye people; shout unto God with the voice of triumph." In reference to this, it is sufficient to remark that the Psalm was written on an extraordinary occasion, viz. the ascent of the ark into Jerusalem, (See Horne, Patrick and Bossuet) and therefore does not relate to ordinary worship, and still less to the Christian worship. It is rather an exhortation to the populace who witnessed it to give their accustomed demonstrations of joy, and these, among Orientals, were always accompanied by bodily agitations. In referring to the old dispensation, D. should beware how he considers it as having force, or he may be pressed harder than he is aware, by some disciplined Pedobaptist, on his own principles. Isaiah xii. 6. contains nothing more than an exhortation to praise God. "Shout" occurs indeed, but we shout in our songs of praise, and this is the only sense in which we may do so in religious worship. Jer. xxxi. 7. and Zeph. iii. 14. must be considered in the same point of observation. On comparing Zech. ix. 9. with Luke xix. 37. 40. I can see nothing to sanction tumult in public worship. The prophecy is one of a triumphal entry of Christ into Jerusalem as king in Zion, and the history informs us how exactly it was fulfilled. But the exclamations were those becoming the occasion: they were the cries of a populace to a victorious king; Blessed be the king, &c. D. will perhaps say, they who shouted

were all disciples; but Luke does not say this. He only says, that all the disciples rejoiced, and praised God with a loud voice; and John tells us, chap. xii. 13, 14. that "much people cried Hosanna," &c. On comparing these things with Luke xxiii. 1. I cannot help fearing that some who cried "Blessed be the king," were among "the whole multitude of them who arose and led him (Jesus) to Pilate;" such evidence of vital godliness does shouting afford! D.'s reference to the dry bones, I think not at all to his purpose. An attentive perusal of Ezek. xxxvii. 1. 14. will convince any person that the vision was intended to teach, not that in public worship we ought, nor even that we may disturb others, our fellow-worshippers,—but that, distressing and apparently hopeless as was the situation of Israel, the power of God, exerted on their behalf, could restore them. This subject may, with great propriety, be employed to illustrate the state of man by nature, and the necessity of Divine agency in order to his renovation; but surely not to teach us proper behaviour in the house of God.

D. refers to "the exultation of the Gentiles when Peter arrived at the house of Cornelius, and discharged his mission." I regret he did not say to what part of the narrative he referred, as sanctioning noise in public worship. I have read the chapter with attention, and I can see nothing boisterous,—nothing approaching towards what my first paper censures, in their conduct. D. adduces the jailer's language to Paul and Silas. But was this an occasion of public worship? To me it appears more nearly to resemble a private interview between two ministers of the gospel, and a sinner whom they had been instrumental in converting. Only one passage remains: Acts ii. 37. This I consider the only apposite passage, D. has referred to. This was, at least, an occasion of public preaching. But if we examine it, we shall perhaps see that though it relates to the subject, it says less than D. supposes, in favour of his view of it. "They were pricked in heart, and said to Peter and the rest of the Apostles, Men and brethren, what must we do?" I can perceive nothing here but an earnest and humble request to be directed whither to flee for safety. It was probably made in the presence of the multitude, but we hear of nothing like tumult. The conviction was secret, "they were pricked in heart;" their inquiry, though earnest, was not frantic; "they said," not shouted, nor cried, but "they said, Men and brethren what must we do?"

As the tenor of D.'s paper supposes my first to disapprove of the contrition of the penitent, and of the joy of the converted, allow me to say he has totally mistaken, not to say perverted my meaning. I distinctly said, that none could be more fully convinced than I, that without feeling there could be no religion. I think these were my words, but have lost the Star of June 7, and having taken no copy of my communication, cannot refer to it. I repeat, Sir, that I believe penitence indispensable, and that it is the privilege of the Christian to "rejoice with joy unspeakable and full of glory." But I consider that every noisy expression of either penitence or joy, which disturbs his fellow worshippers, unless when it is perfectly involuntary, should be censured, because the spirit of Christianity is the spirit of wisdom and of a sound mind. The language of Scripture, I conceive to be very general, yet very conclusive on the subject. "Let all things be done to edifying." "Let all things be done in charity." "Let all things be done decently and in order." These, and especially the last, appear to condemn the practice; but if any still contend for it, the Apostle, when writing on the subject of behaviour in the church, sets the matter finally at rest. "God is not the author of confusion or tumult, but of peace." D. may inform himself more fully relative to the opinion of the most eminent men among the Methodists, on the subject, by perusing a work entitled "Methodist Errors," published by Littell, Philadelphia. A preface and supplemental appendix of this work, in a pamphlet form, has been kindly forwarded to me, by some unknown friend; I wish it were in the hand of every advocate of shouting, &c. In taking leave of D., I have only one or two observations to make. First, I am not of the opinion of Cibber, that in order to be right in an argument we must have the last word; therefore, should D. reply, I do not intend again to encumber the columns of the Star with a rejoinder. Secondly, if I have been betrayed into undue warmth in any part of my paper; and especially if I, a stripling, have been wanting in respect to an elder minister, I will ask his forgiveness as soon as, in an affectionate spirit, it shall be shown me.

## Memoir.

From the Missionary Herald.  
Memoir of the Rev. James Richards, American Missionary in Ceylon, who died August 3, 1822.

Mr. Richards was born in Abington, Mass. February 23, 1784. He was the second son of James Richards, Esq. While quite young, his parents removed to Plainfield, in the same state. His early education was strictly religious; and during a season of special seriousness, under the ministry of the Rev.

Moses Hallock, the pastor of that church, he became a hopeful subject of Divine grace. He was then about thirteen years of age; but he did not unite himself with the visible church until six years after this time. The following paragraphs are extracted from the memoir.

"Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the Gospel of reconciliation. But his father, having a family of seven children, did not feel himself able to dispense with the services of James, who was then his eldest son, (an elder brother having died in infancy,) and to give him a public education. In these circumstances, his desires to devote his time to the studies preparatory to a collegiate education, could not be gratified, till he was nearly twenty years of age. At the age of twenty-two, he became a member of Williams College. During the whole course of his education, such were his pecuniary circumstances, that he was under the necessity of submitting to many privations. These reflect honour upon his Christian character, as he submitted to them, from a strong desire to promote the best interests of his fellow men.

"While a member of college, his classical acquisitions were respectable, and, in the mathematics, he excelled. But it is less on account of his attainments in literary and scientific knowledge, that he is deserving of esteem, than for his love of order, his correct deportment, and the bright example, which he set before his fellow students. During his residence in college, a revival of religion took place. He laboured among the students, with diligence, prudence and zeal, and became the instrument of good to many of them. It was in college, that he became acquainted with the beloved and lamented Samuel J. Mills, who was his classmate. A very intimate and endeared friendship was early formed between these kindred spirits; a friendship, which continued through life, and which, it is believed, has been resumed, and is to be perpetuated, in heaven.

"It is already known to many, that Mr. Richards was among the first in his native land, who sacredly devoted themselves to the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America; and before any, except that little band of brethren, (of whom he was one,) mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a personal concern. It was here, that they examined the subject together. It was here that they so often retired from the sight of the world to some consecrated spot for fasting and prayer; that they might seek Divine direction, and find a door of entrance among the heathen. From that time, he steadily pursued his object, amidst many delays and discouragements, which would have diverted any less devoted mind from its object.

"In 1803, he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he laboured with diligence and success in concert with Mills, and several others of his brethren, in promoting a spirit of missions among the students in the Seminary; and also, in the Christian public, by the distribution of many books and pamphlets on the subject of missions.

"In June, 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of ministers in Massachusetts, the memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richards' name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of foreign missions being comparatively new, at that time, in America, it was thought by the members of the Association, that four was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards' name was, therefore, erased, because the others, with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on a foreign mission. But although their junior in his collegiate standing, he was second only to Mills in having solemnly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this it may be proper to mention, that, for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object.

"As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals.—I feel that I owe ten thousand talents, and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of his Father, and expose himself to such suffering here below, for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love to far distant lands; let me never consider any thing too great to suffer, or any thing too dear to part with, when the glory of God and the salvation of men require it. I hope to use my feeble efforts in

disseminating the word of eternal life in the benighted regions of the east. But I feel a deep conviction of my own weakness and dependence on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disappointed, if I should not be permitted to preach Christ to the poor pagans." At another time he writes; "There is some prospect, that peace may soon be restored to our country, and I hope ere long to join my missionary brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been, that I may be prepared to act the part assigned me."

In September 1812, Mr. Richards finished his theological studies at Andover, and became a preacher of the Gospel. In November following, under the direction of the American Board of Missions, he entered the Medical School at Philadelphia, where, for nearly two years, he prosecuted his studies with commendable diligence and good success. While in that city, he had many opportunities of preaching to destitute congregations, and in parts of the city where the stated means of grace were not enjoyed; and, in conjunction with the lamented Warren, was afterwards employed, for a considerable time, as a missionary in the suburbs of the city. He took the degree of Master of Arts, in 1814; and spent a considerable part of the next year in preaching to a people, who, previously to his going among them, had been much divided; but, in consequence of the blessing of God on his labours, were united again, and enjoyed a pleasing revival of religion. They then urged him to remain and become their pastor; but his previous engagements rendered it improper, in his view, to comply with their request.

"In May, 1815," says his biographer, "he was married to Miss Sarah Bardwell, of Goshen, Ms. and on the 21st of June following, was ordained at Newburyport, in company with Messrs. Mills, Warren, Meigs, Poor and Bardwell, and expected soon to sail for Ceylon. About this time, he made the following entry in his journal, expressive of his attachment to the missionary work. 'What shall I render to the Lord for all his mercies; especially for affording me a near prospect of commencing the work, on which my heart has been so long and so constantly set! For more than seven years, I have had one uniform desire of spending my life among the heathen. If I know my own heart, I do wish to spend and be spent in preaching the glorious Gospel of Christ.' Though he expected to sail in a few weeks after his ordination, several circumstances occurred to prevent the sailing of the vessel until the 23d. of October. At that time, in company with eight missionary brethren and sisters, he embarked in the Dryad for Ceylon. When asked, afterwards, how he could refrain from weeping at the time of leaving his native country, and all that was dear to him there; he replied, 'Why should I have wept? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life.'

"The Dryad had a favourable voyage of five months to Colombo. Mr. R. a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connexion with much fatigue, in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints, which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months removed to Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he laboured with diligence in superintending the repairs of the buildings at that station; and in preaching to the natives through an interpreter. But in September, 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. A visit to Colombo, having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit, and eventually to accompany Mr. Warren, then at Colombo, to the Cape of Good Hope. In April, 1818, the two brethren set sail from Colombo, and in July they arrived at Capetown. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone. They had, for a long time, been united in the closest bonds of Christian friendship. From the state of Mr. Richards' health at this time, it was thought that the period of their separation could not be long. He remained at the Cape about four months. During the first three months of this period, his health and strength were much improved, and he entertained raised expectations of final recovery. But during the last month, his symptoms took an unfavourable turn. His cough, also, became much worse; his strength failed very fast, and he entirely lost his voice. During the greatest part of these four months, he lived in the family of John Melville, Esq. the kind friend of missionaries, and of all who love our Lord Jesus Christ in sincerity, where he was pleasantly situated, and received every attention which was in the power of the family to bestow."



past, during my hours  
in soliciting subscriptions



which is evil; and that having, grace, made this choice, it depends on persevering faithfulness, through the crown of life.

They do not consider their views of doctrine as independent as they profess, in the second, we see them professing a creed in any other shape. The summer is this determination avowedly violated. They acknowledge their errors to be anti-Calvinistic. They have sentiments, or doctrines, as well as all which they believe to be according to the Bible—therefore, they believe Calvinistic doctrines contrary to the Bible. They tell us what they believe concerning the freedom of the will, &c. What is but a part of a creed? A creed, speaking, is a form of words, in which is comprehended what we profess to believe, whether written or not. Therefore, any individual or associate body tells what they believe, they make known to the world. We acknowledge, therefore, that none are to be found among the churches.

A new church at Providence, adopts the doctrine of open communion. This is a form of words, employed to gain the assent of such as are caught with the anti-Calvinistic. Their sentence is "anti-Calvinistic"—would they be Calvinists to their communion? would the Free-will sect—would they be Antinomians? If they be truly Unitarians; would they be Trinitarians; would they be Unitarians except they be agreed? In this circumstance we have almost uniformly remarked, concerning those independent churches who boast that they are free, and who not only throw the burden of the church, but prostrate it on all sides, and bid Jew and Gentile feast—nine-tenths of their efforts from the pulpit and the press, are employed in declaring to the world what they believe.

TRANSLATIONS.

A whole number of languages and dialects, which the translation, printing, and circulation of the Scriptures have been by the British and Foreign Bible Society amounts to 139. In forty three of these, the Scriptures, or parts of them, had been printed before. These, however, have all been completely reprinted under the patronage of the Society. Of these languages or dialects, 100 had been re-translated, most of them entirely new. The number, in which the Scriptures had been printed before, the institution of the Society, is eight. A London paper remarks, that the Baptist missionaries have, in the last thirty years, accomplished the task of translating the Sacred Scriptures into more than forty of the world's dialects; and that translations of the Bible are in progress into the vernacular languages of the Islands of Ceylon and Java. It appears, that there are in India and 140 native schools, under the direction of the society, in which 11,000 natives are not merely taught to read and write, but they acquire also, by writing, the elements of useful knowledge, arithmetic, grammar, astronomy, natural philosophy, history, &c. at an annual expense of seven shillings and six-pence for each scholar.

MISSIONS.

copy below from the New-Haven Intelligencer, the Postscript of a letter dated July 21, from a young gentleman residing in Orange county, (N. Y.) who is engaged for the Ministry, but at the same time is engaged in teaching. He presents an example worthy of imitation, and one which, we think, might be followed by many others, without neglecting their avocations.

"I have been engaged, for about two years, during my hours for recreation, in soliciting subscriptions and donations to aid the missionary cause, and endeavouring to form an association for that purpose.

"Although our congregation is at present very much embarrassed (as they are building a church) I have met with quite unexpected success. My plan is this. I rose very early one morning, after hearing of the pecuniary difficulties of the missionaries, and commended the cause to God. I then sat down, and drew up a subscription paper, stating in brief the objects and the manner in which the articles subscribed were to be disposed of, viz: to be sold at auction to the highest bidder, and the avails forwarded immediately to the American Board of Commissioners for Foreign Missions. In attempting to do something in this way, I have never asked for money, yet most have subscribed money, and the plan seems to meet with the general approbation of the people. The articles subscribed are to be paid on the first of December next, when they will be sold, and a Society organized. I took the whole responsibility on myself, and have been fully rewarded for my labour and trouble. I have now articles subscribed to the value of about 200 dollars, in this congregation, about half of which is in money. Could not you do something in this way?"

REVIVALS.

From the Boston Recorder, we learn more concerning the progress of the revival in that city and Charleston, a town adjoining. It states that the good work continues, notwithstanding the unfavourable season of the year, and the necessary absence of the pastors of the three churches which have been most favoured, for the recovery of their health and exhausted strength. 48 persons were admitted to Park-Street church, and 20 to the Union church, in June last; 24 to the Old South church, in July; 34 to the first church in Charleston, in June, and 11 in July. 43 now stand propounded for Park Street church, 30 are approved for admission to the Old South church, and 12 or more to the Union church, in September next. Indications of the silent but powerful operation of the Holy Spirit are daily seen, in conviction and conversion.—"While we are grateful," they remark, "for the prayers of Christians abroad, we would affectionately request their continuance—for they may be assured that in due time they and we shall reap, if we faint not."

From the N. H. Repository, we learn that the religious attention at Milton, Ms. is increasing; about 20 are thought to have been born again. Next communion 10 are to be admitted into Mr. Codman's church, Dorchester. Sabbath, 30th ult. 30 persons were united with the church in Randolph, Ms. of which Mr. Hitchcock is pastor. The revival extends into the two other parishes of that town, but the number of hopeful converts is unknown. In Canton, Ms. also, a revival has commenced. These four towns lie a little south of Boston, and are adjoining to one another.

About 40 hopeful converts are the fruits of the revival commenced during the last winter, in one of the parishes of Granville, N. Y.

A revival has recently commenced in Hubbardstown, Vt. A revival of religion commenced about the first of July, in Townsend, Vt. More than 100 have recently attended the meetings for anxious inquirers, and the number of attendants is increasing. Forty or more were, on the first of this month, rejoicing in hope, and the prospects increasingly animating. In Eastport, Maine, is a revival; 30 or 40 are said to be the subjects of it.

EDUCATION.

At the celebration of the 4th of July at Dover, N.H. the venerable Ichabod Bartlett, Esq. of Portsmouth, being requested to give a toast, remarked, "That the able manner in which the orator had that day discussed the connexion of the progress of knowledge, and the principles of rational liberty, could not but have called the mind, with pleasure, to reflect upon the means of education enjoyed in this country. Whatever importance may be attached to the higher institutions of learning, our common schools were the true foundation to our glory. If New-Hampshire, if New-England, had acquired ought of fame from the services or reputation of her sons, to her common schools was she first and chiefly indebted. These were the origin of our free institutions—thence must they for ever derive that support, by which alone they can be perpetuated. It was, then, Mr. B. observed, a subject, which while it addressed itself to every citizen in the discharge of his most important duties, could not too often be pressed upon the attention, even in the hour of festal enjoyment. He would, therefore, with permission, offer as a sentiment—

"Our system of common schools—A conquering foe to the principles and legions of the 'Holy Alliance'—give it place in their empires, and 'the cap of liberty' shall banish the crown of despotism."

Nearly 300 children, voluntarily given up by their Jewish parents, have enjoyed the benefit of Christian instruction in the schools of the London Jews Society since its commencement. As fast as the time arrives for their successively leaving school, the children readily find situations with Christian masters. The present number of scholars is 82.

SUNDAY SCHOOLS IN BOREMIA.

A clergyman, named Kindermann, formed a Sunday School in his village in 1773. He drew the attention of the peasants, and by degrees collected them together for the purpose of teaching them letters. His example was followed by others; and soon after, Maria Theresa rewarded Kindermann by ennobling him, and contributing to the benefit of his schools. When they were thus established, out of 200,000 children susceptible of receiving instruction, there were found only 14,000 who enjoyed its advantages. In 1789, out of 250,000, Dr. Friedlander reckoned 158,766 who were effectively instructed. In this province of Germany, crimes began immediately to diminish as instruction increased, which led to the establishment of schools in several parts of Austria, and there also it is well ascertained that crimes are less numerous than formerly. Sunday Schools are now formed in most of the different states of Germany. The Prince of Wurzburg has greatly distinguished himself in their favour, and indeed in almost every thing which contributes to the relief or education of the poor. The result has been, that from 1789 to 1793 there were only 765 criminals, while in ten years previous there were 1523. Thus crimes diminished nearly one half, by the instruction of the poor.

EDUCATION OF BURMAN FEMALES.

At a meeting of the ladies of Salisbury, Md. and its vicinity, on Wednesday, July 23, a society was formed to aid in the education of heathen female children in the empire of Burmah. The following persons were chosen officers for the succeeding year. Mrs. P. Irving, President; Mrs. E. Davis, Treasurer; Miss A. Huston, Secretary; Mrs. S. Austin, Mrs. P. Christopher; Mrs. M. Davis, Miss B. Handy, Miss N. Handy, and Miss S. Huston, Managers.

NOVEL READING.

A Princeton student has communicated to the Editor of the Religious Remembrancer, Philadelphia, some very severe remarks upon professors of religion who read novels. His censures are mostly just, but too acrimonious. We would recommend him, and all others who wish for sound and pungent arguments on the subject, to read the able communications on this important topic published in the last volume of the Christian Observer. From the remarks of the student, we extract the following:

There is probably no kind of reading that produces a more unhappy effect upon the younger part of the community, than that of these generally pestiferous books. Take but a transient view of their nature and tendency. The exaggerated descriptions of life which they present; the duplicity and intrigue which are generally exhibited in them, cannot fail to produce unhallowed feelings. What would we think of one, who, for the sake of gratifying his taste, would take some slow palatable poison, whose effects were sure and certain, but tardy in being produced, and who, when admonished of the danger, would tell us that it was very pleasant, and it served to give him a relish for refined things. We would be compelled to esteem him out of his senses, absolutely deprived of reason. Yet these, or similar, are the arguments which are often used in defence of the use of that moral poison served up in novels.

What professor of religion, let me ask, can lay down a work of the kind alluded to, and betake himself to private prayer? Who can ask the blessing of God upon the perusal of such a book? And what child of God is there who would do that, which he cannot ask the blessing of God upon? "Can a man take fire in his bosom and not be burned?"

APPEAL.

The Rev. Dr. Porter, Professor of Sacred Rhetoric in the Theological Seminary, Andover, Mass. delivered a discourse in the chapel of the Seminary on the Public Fast, April 3, 1823. He was led to speak of the "signs of the times," and the increasing obligations of Christians to engage heartily in the works of benevolence which have been commenced, and which demand increasing support. In the conclusion, he makes the following eloquent appeal to his brethren regarding the subject just discussed.

"What conclusions then shall we draw from the admonitions of this subject? Because our labours of benevolence are attended with difficulties, shall we fold our hands, and relapse into that slumber, which has so long been the reproach of the church? Shall we abandon our charitable societies, and our enterprises of benevolence, because they are connected with dangers? As well might we give up our food, because we are warned against intemperance; or our breath, to avoid the poisonous exhalations of the air. As well might we give up the Sabbath and the Bible, because they are liable to abuse;—and the church itself, because its glory is tarnished by the imperfection of its members. No, brethren;—the work of this age is but just commenced. Christians of former days have slept soundly, and the long arrears of their neglected labours fall upon our hands. We have slept too; and at this moment, notwithstanding the eulogies we bestow on our own zeal, compared with the slumbers of the past, we are but half awake. The day is far spent;—the mighty task of evangelizing the world is before us, and yet we have but just begun to open our eyes.

"Surely this is not the time to talk of retreating from our efforts. No,—they must be increased a hundred fold. New enterprises must be undertaken, new societies formed, new sources of revenue for the church devised. Every heart must be braced with holier impulses, every arm be braced with increased strength. The world must be called in to aid them. And there must be anniversaries, and addresses, and subscriptions. The names of the benevolent, and

their good deeds, must be made known, as examples to others. Christians must encounter all the dangers of leading on these public movements; but Christians must take care of their hearts. To act well their part in this day, they must have grace enough to mingle with the world, and yet not be carried down the current of the world; grace enough to meet applause or reproach, and be Christians still. They must have a fervour of zeal not to be chilled by coming in contact with the frost of antipathy; a firmness of faith not to be staggered by the shock of opposition."

TRANSACTIONS OF THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION.

At a late meeting of the Board of Managers of the Baptist General Convention, the following Resolutions were adopted.

"Resolved, unanimously, That the Rev. Corby Martin, who has for some time been engaged successfully in efforts to advance the welfare of the Fort Wayne and Carey Stations, and in whom the Board place full confidence, be appointed, and he is hereby appointed, an Agent of this Board, and requested to continue his useful labours in favour of the Carey Station, and in every suitable way to endeavour to promote the objects of the General Convention.

"Resolved, unanimously, That the thanks of this Board be presented to the Rev. Corby Martin, for his assiduous exertions in procuring needful supplies for the Fort Wayne and Carey Stations."

"Mr. Henry Grew of Hartford, Connecticut, having communicated to the Treasurer of the Board thirty dollars from an unknown friend, from whom the same amount may be expected annually for several years, with a request that an Indian female child may be selected and placed under the care of the Rev. Mr. Roberts, at the Valley Towns, to be named Elizabeth Greene, and educated, it was

"Resolved, That the Rev. Mr. Roberts, at the Valley Towns, be instructed to select a promising female child, give her the name of Elizabeth Greene, and take special care of her education.

"Resolved, That Mr. Henry Grew of Hartford, Connecticut, be requested to present the thanks of this Board to their unknown friend, for the liberal provision made for the support of a female Indian child at the Valley Towns Mission School."

"Mrs. Lydia M. Malcom, of Hudson, N. Y. on behalf of a 'Juvenile Missionary Society' existing in the Sabbath Schools, and a 'Sewing Society,' sustained by the industry of the female scholars; having transmitted, besides Hymn Books, Catechisms, &c., forty dollars to the Treasurer of the Board, appropriated to the educating of two Cherokee boys at the Valley Towns Mission School, with a request that the said boys be named Benjamin Stanton, and Howard Malcom, it was

"Resolved, That the Rev. Mr. Roberts, of the Valley Towns Mission, be instructed to select two promising boys, give them the names of Benjamin Stanton, and Howard Malcom, and pay particular attention to their education.

"Resolved, That Mrs. Lydia M. Malcom of Hudson, N. Y. be requested to present the thanks of this Board to the Juvenile Missionary Society, and the Sewing Society, in that place, for their generous appropriation for the educating of two Indian boys at the Valley Towns Mission School."

"A letter from the Rev. Elon Galusha, Chairman of the Standing Committee of this Board in the interior of the state of New-York, was communicated by the Agent, relative to the proceedings of that Committee in the case of brother and sister Wade, missionaries to India. Also, a letter from the Rev. Elijah F. Willey of the same Committee, relative to the same case.

"Resolved, unanimously, That the Board highly approve the conduct of the Standing Committee in the state of New-York, relative to the examination and setting apart of brother and sister Wade for the Burman Mission.

"Resolved, That the thanks of this Board be presented to the Rev. Elijah F. Willey of the Standing Committee in New-York, for his zealous exertions relative to the outfit and setting apart of brother and sister Wade for the Mission to Burmah."

"The Rev. Ira Chase, Recording Secretary of this Board, having taken his departure for Europe, to be absent for a considerable time, and it being important that the vacancy occasioned by his absence should be supplied, therefore,

"Resolved, unanimously, That John S. Meehan, Esq. be appointed, and he is hereby appointed, Recording Secretary, pro tempore, of this Board."

Done at a meeting of the Board of Managers of the Baptist General Convention, in Washington City, August 6, 1823.

SAMUEL WAIT,  
Recording Secretary, pro tem.

ANNUAL COMMENCEMENTS.

At the commencement in Columbia College, New-York, on Tuesday, the 5th inst. the degree of D. D. was conferred on the Right Rev. John S. Ravenscroft, bishop of the Protestant Episcopal Church in the state of North Carolina, and on the Rev. Chauncey Lee, of Colebrook, in the state of Connecticut.

The degree of LL. D. was conferred on the Honourable Ambrose Spencer, late chief justice of the Supreme Court of the state of New-York; on the Honourable Nathan Sanford, chancellor of the state of New-York; the Honourable John Savage, chief justice of the Supreme Court of the state of New-York; and on the Honourable Edward Livingston, of New Orleans.

At the public commencement of the University of Pennsylvania, in the Saloon of the Masonic Hall, Philadelphia, on the 31st ult., the degree of Bachelor of Arts was conferred on 23 young gentlemen, and the degree of Master of Arts on 17, Alumni of the University.

The honorary degree of Doctor of Divinity was conferred on the Rev. Philip F. Mayer, Pastor of the Evangelical Lutheran Church of St. John in Philadelphia; and on the Rev. Churchill Rudd, Rector of St. John's Church, in Elizabethtown, N. J.

The honorary degree of Master of Arts was conferred on Eugenius Nalty of Philadelphia.

The honorary degree of Doctor of Medicine was conferred on John F. Carmichael, of Mississippi, and Thomas Lovel, of Wilkesbarre, Luzerne county, Pennsylvania.

NASSAU HALL.

The Rev. Dr. Carnahan was installed in the office of President of Nassau Hall College, Princeton, New-Jersey, on the 6th inst. The ceremony was commenced by a solemn prayer from the Rev. Dr. Woodhull. This was followed by a hymn; after which, the Chief Justice of the State, in an impressive and dignified manner, administered the usual oaths to the President. A short and appropriate Latin address was then pronounced by the Rev. Dr. Miller. The Chief Justice, having committed to Dr. Carnahan's hands the key of the College, and a copy of the Laws, declared him President of the College of New-Jersey. The Doctor then ascended the pulpit, and delivered an eloquent and elaborate Latin discourse. The whole was concluded by a prayer, hymn, and benediction.

COLLEGES.

It is stated that the Right Reverend Philander Chase has resigned; and that the Rev. Mr. Hill, Roman Catholic Priest, has been appointed to the presidency of the Cincinnati College, Ohio.

We also learn that the lamented Dr. Moore, late President of the Amherst Collegiate Institution, has left to it, in legacy, three fifths of his property, after Mrs. Moore's decease, in addition to 500 dollars previously given. The amount of his property is not stated.

BAPTIST GREEK MISSION.

In a letter from one of our correspondents, says the editor of the Missionary, it is incidentally remarked—"We have recently heard from our Creek Mission, and are happy to learn that Mr. Compere, our agent, is highly esteemed there, and promises to be useful. The school is in operation."

The Hon. John Q. Adams, left this City on Wednesday last, on a visit to his friends in Massachusetts. It is expected that he will be absent from this place several weeks.

Mr. Jackson, the British Commissioner under the article of the Treaty of Ghent which relates to the surrender of captured property at the close of the war of 1812, and Mr. Cheves, the Commissioner on the part of the United States under the same article, arrived in this City on Thursday last.

ORDINATION.

The Rev. Joseph Davis was ordained to the pastoral care of the Baptist Church in Nottingham-West, (N. H.) on the 18th of June last.—The introductory prayer was offered up by the Rev. Reuel Lathrop, of Wilton. The Rev. Charles O. Kimball, of Methuen, preached the sermon, founded on 1 Cor. iv. 2. It is required in stewards that a man be found faithful. The Rev. Josiah Converse made the ordaining prayer; the Rev. John B. Gibson gave the charge; the Rev. John Parkhurst presented the right hand of fellowship, and the Rev. Charles O. Kimball closed with prayer. The services were appropriate and solemn, and the assembly numerous and attentive.

MARRIED.

On Tuesday evening last, by the Rev. Mr. Dubuisson, Mr. John D. FRESHMAN of this city, to Miss ELIZABETH ANN, daughter of Bennet B. Semmes, Esq. of Charles county, Maryland.

On the same evening, by the Rev. Mr. Chalmers, Mr. EPHRAIM H. HUNTER, of New-Jersey, to Miss MARIA FOX, of this city.

DIED.

In this city, on Saturday last, WALKER TAYLOR, aged 13 years, son of Mr. Joshua Tenison.

On the 19th July, in Perry township, Coshocton county, Ohio, Mr. PETER DILLER, Jr. aged about 36 years, of a lingering complaint of the lungs, which he bore with becoming fortitude. He was a man esteemed by all who knew him, and has left a wife and four small children, besides numerous friends and relations, to mourn their loss.

Dr. Gill's Commentaries.

W. W. WOODWARD has extended the time for selling the above valuable work at \$35 Sheep, and \$40 in calf binding. Letters and orders must be paid paid.

Philadelphia, Feb. 1.



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